

Significance of the Pope's Refusal to Receive Former Vice President

been a pointed manager of the White Sulphur Springs on the Chesapeake & Ohio Railway. This famous old resort is being practically remodeled for the coming season, and an army of workmen is now engaged in putting it in comfortable condition for the season, beginning June 15. The ground and buildings will be brilliantly illuminated with electric lights, and under the direction of a landscape artist and engineer the ground will be beautified. A Golf Course, Tennis Court will be built, and a Casino built. Popular prices, which have been the rule at this place, will still prevail.

BLUE GRASS BLADE

FOUNDED 1884.

By

CHARLES CHILTON MOORE.

And edited by him until his death.
February 7, 1908.



JAMES E. HUGHES - - Proprietor
126-128 North Limestone Street,
Lexington, Kentucky.
P. O. Box 392.

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By mail, postpaid \$1.50 pr. yr. in advance.
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Foreign subscribers, postpaid \$1.50
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ton, Kentucky.

DR. WILSON'S ARTICLE ON LINCOLN'S RELIGION.

In our opinion, this article
should be put in pamphlet, and
given wide distribution. The
clergy are working hard to claim
Lincoln, and Dr. Wilson has fully
exposed their reasons why. Just
as they are able to cheapen the
Freethought cause, they strengthen
their own. There is nothing
that will advance the Freethought
cause, and give it dignity and
standing, more than firmly to es-
tablish in the American mind that
Lincoln was a Liberal and a Free-
thinker.

Since the article is already set
up, the pamphlet can be gotten
out at a reasonable cost. We will
hold the type till we get an ex-
pression from our readers. We
can print 10,000 copies for \$120.00
these to be sent on receipt of pay-
ment of one cent each for postage.
This, of course, will require dona-
tions on the part of our readers.
We want to be assured of the first
cost before we begin. It will re-
quire a lot of labor to wrap and
mail the pamphlets, and our profits
will be small.

This question of Lincoln's relig-
ion will be agitated yearly, and
often between times, and every
one ought to have a handy docu-
ment for reference, teaching upon
the truth of this matter.

We believe that those who can
afford it will give a favorable re-
sponse. Remember the proposi-
tion is to send pamphlets FREE,
charging one cent each for post-
age. Let us hear from those who
favor this proposition at once.

The Blade is glad to announce
that plans which have been form-
ing since January 1 are about
consummated. Under these plans
we shall have associated with us
in directing the editorial policy of
The Blade four of the leading
Liberalists of the United States.
We are in a position to give you
every assurance that The Blade
will be steadily improved from
week to week, and that it will
take its place as the leading lib-

eral weekly in the country.
We are very grateful to our
subscribers for their continued
confidence during our late trou-
bles. We have had to say things
we did not like to say, but which
seemed necessary to be said to
correct false impressions that had
gone out. Our every effort will
be bent in the future to make the
paper brighter, better and more
welcome, and to merit the good
wishes that have been showered
upon us from everywhere. We are
Kentuckians, to the manor born,
and in Kentucky "thank you"
means as much as could be ex-
pressed in a volume of finished
diction and rounded periods.

The following letter was receiv-
ed from one of the most promi-
nent Free thinkers in the country
—a prominent journalist—whose
name is withheld, but can be fur-
nished to any reader who desires
it.

"When informed by Charles-
worth that you were going to end
the existence of the Blade, I natu-
rally went to him with support
for a new paper, believing that
free thought papers must and
should be supported for the com-
mon good and the progress of the
world. But when I found his
statement was not in accord with
facts, I hoped you would succeed
in keeping The Blade going, and
do yet.

"I regret the fiction that exists
between you and me and do not ap-
prove of his efforts to injure you
and the work you are doing, and I
therefore read Hausman's letter
with as much pleasure it probably
gave you for it shows a sense of
justice and fair dealing that was
to be expected of a man of his
character and ability. As a Free
Thinker, whose heart and soul is
in the cause of mental freedom, I
have not forgotten what the
Free Thought movement is in-
debted to, for work and sacrifice
on your part, and I sincerely
hope that you will have all the fi-
nancial support needed to meet
expenses, and that nothing will
occur to end your usefulness as
a factor in fighting priestcraft.
Success and prosperity to you and
though you and Charlesworth
cannot agree and work together,
I hope you will both devote your
time to fighting the common en-
emy and not each other."

ADMITS THAT JESUS CHRIST EXISTED.

BERLIN, February 26.—All
Germany is discussing a series of
lectures, followed by candidly
worded debates, as to the person-
ality of Jesus.

The lecturer, Prof. Dr. Arthur
Drews, is a Monist, a school of
materialists widely spread
throughout Germany, and his
lectures are drawing large crowds
to the Zoological Gardens where
they are being delivered. The
papers, with an editorial audac-
ity few American newspaper prop-
rietors would approve, print the
same heading over the reports of
the lectures: "Did Jesus Live?"

The whole subject is being
treated both by Dr. Drews and his
clerical and lay commentators in
a strictly scientific spirit which
keeps steadily to historical inves-
tigation, and probes set forth be-
ing as to the historical value of
the evidence available or prov-
ing that Jesus, as known to the
Christian theology, ever really
existed.

Dr. Drews' conclusion is that
Jesus, though he existed, is not
God-made God, but a man-made
God, and made out of a mixture
of ideas which were current
among the Babylonians, Persians,
Jews and Greeks of the centuries
immediately preceding Christ. It
is to the Apostle Paul that Dr.
Drews, like Edward Van Hart-
mann before him, attributes the
currency of Christianity, though
Jesus himself was known to Paul,
as the apostle himself ad-
mits, and though the Christian
idea existed and was developed
long before the Jesus of history
existed.

It don't require any faith to be-
lieve the truth,
It is only the lies that need any
help.

Faith without works is dead, So
says the book,
So do the works first then no
faith is need.

He that can't believe a lie without
faith,
Can't believe the truth with it.

— L. N. B.

LINCOLN'S RELIGION

The Clergy's Claim That He Was a Christian

Scouted by an Ohio Physician

(Dr. J. B. Wilson in Cincinnati Commercial Tribune.)

There are few things considered of greater importance, in
a great man's life than his religion.

If a man is religious, if he believes, if he be a Christian,
and therefore eligible to salvation and eternal happiness, he
is regarded as a good man, though he be corrupt at heart
and rotten to the core.

If he disbelieves, if he opposes the Christian sway over the
human mind, he is sure to be regarded as a bad man, though
he be honest and moral, and one of the world's greatest re-
formers.

Somebody ought to tell the truth, and keep telling it, about
Lincoln's religion. Just at this time, when the anniversary of
his birth is being celebrated, and the papers are full of him,
it is all the more important, that the truth should stand along-
side the false-hoods being spread concerning his religious
views.

Encyclopedias and histories artfully suppress the facts of
this particular phase of his character. Children are being
stuffed at school and at Sunday school, with instances of his
amazing piety, and of his profuse and excessive reverence
for the blood-thirsty Jewish Jehovah.

Newspapers are continually printing long articles about
him, detailing his Christian virtues, and his simple childlike
faith.

Preachers everywhere are rubbing holy ointment into his
gaunt and bony frame, in a desperate endeavor to round him
out into "A little fat oily man of God." They hold memorial
meetings in their churches, and in their sermons, deify the
Christian character of this man, who wrote a book, for the
purpose of proving the falsity of the Christian claims, and of
demonstrating that the Bible is not the word of God.

But piety never stops even at the preposterous. Thus the
mind of the child and that of the non-reading public, and of
the foreigner who comes to our shores, are all misdirected on
this matter of Lincoln's faith.

Why do the clergy thus try to tin-can themselves to Lin-
coln's coat-tails, knowing, as they must, that he never joined
church, and that he seldom went to church, and that he openly
said, time and time again, that he could not subscribe to the
principal Christian dogmas, and that he had no use for theo-
logians and theology. Why are they now claiming this un-
believer and heretic?

I will tell you why. Lincoln is the greatest historical
character in this country, and they can't afford to lose him.
They can't afford to let the world know that this Colossus
among men, was a Freethinker and Deist. Keenly they ob-
serve that the people of this country have adopted Lincoln
as the model American; and that Rationalism may not prosper,
and that Christianity may not suffer, it is up to them to
make a Christian out of this infidel; and this, they are trying
to do with all the dexterity, characteristic of the Christian
conscience.

So, I say, since they are continually falsifying about Lin-
coln's religion, some one ought to be continually telling the
truth about it.

For one hundred years, the clergy did their best in their
attempt to defame the memory of Thomas Paine. It has taken
fifty years of persistent hard work on the part of Liberals
to rescue his reputation from their lying lips. It will also
require many years of good hard work to lift the free and
independent soul of Lincoln, out of the muck and mire of
superstition into which he has been plunged.

Just as they falsely attempted to blast the character of
Paine and disown him, now as falsely they are attempting to
make a Christian of Lincoln and claim him. Why should
they damn the one and claim the other? Simply because Lin-
coln, through the opportunity of office, became a great popu-
lar idol, which they perceived could not be overthrown by the
cry of "heretic." Well they knew the deadening effect to
have this great popular idol and hero pointed to as a dis-
believer and repudiator of the chief tenants of the Chris-
tian system; so they had to claim him. Would they have done
so, had he remained in private life, and been less a hero?

What are the facts in this case? They lay much stress
upon the fact that Lincoln was a great Bible reader. Cer-
tainly. That was about all he had to read in his youth, and
to church was his only place to go. All statesmen of those
days, for the same reason, were posted on the Bible. When
they had anything else to read, they dropped it. Statesmen
of today know little of the Bible and care less. They have
other things to read and think about. Because Lincoln studied
the Bible is no sign of his believing it, but rather the opposite;
for no thinking, unprejudiced person can read the Bible and
believe it.

In 1834, Paine's "Age of Reason" and "Volney's Ruins"
fell into his hands, and made a great impression upon him.
Being well posted on the Bible, he conceived the idea of writ-
ing his own individual views, which he did, and of which he
was very proud.

William L. Herndon, his law partner, said—"The purpose

of Lincoln's Book on the Bible was to demonstrate first, that
the Bible was not God's revelation, and second, that Jesus
was not the son of God."

Herndon, a Freethinker himself, remonstrated against its
publication, and pointed out to Lincoln, that it would not only
hurt his standing as a lawyer, but would kill his political
future, which was bright at that time. His friend, Samuel
Hill, likewise remonstrated with him, but to no use. Seeing
that Lincoln was obstinate about it, Hill, one day when Lin-
coln was out, fired the manuscript in the stove. For a long
time Lincoln was greatly hurt over this outrage. What a
pity that Hill or Herndon did not take this manuscript and
hide it, instead of burning it. Suppose it had been withheld
until now, when Lincoln has become the idol of the world?
Who can estimate the influence it would have in crushing
superstition and idolatry and intellectual cowardice out of
the hearts and minds of men? No doubt, he put his best and
brightest thought in this book, which, it is said, went further
than Paine and Volney, and was Atheistical in its tendencies.

Suppose it were here to face the clergy today, would they
dare to misrepresent and claim him as they do?

All histories of Lincoln say that he frequently attended
church in Springfield with his wife, also at Washington. Poli-
ticians still do the same. Because a non-church member goes
to church now and then doesn't make him a Christian. I go
to church occasionally, and had I the time, I would go more
often than I do. I hear wise, as well as foolish things said
there, and to the extent that the church is ethical, not dog-
matic, it is not a bad place to go.

Again, men through marriage get caught in the web of
superstition, and for sake of peace in the family, have to
donkey to it. The number of people who go to church for
business, political, social and domestic reasons, were they all
known, would stagger the clergy. The church is full of
embryo infidels all the time. It is making more infidels today
than it is making Christians. There is where the infidel
graduates.

Lincoln lived at a time when everybody were "jinners." The
great question is, if he were a Christian, why didn't he
own to it, and join church? If he was a meek, prayerful
creature, as so many state, strange he was never seen pray-
ing with praying people. Most of Lincoln's biographies,
which make Lincoln to be, as the writer would have him be,
declare that he was "a man of prayer." But one person only
can I find who says that he saw and heard Lincoln pray—so
he couldn't have had the habit very bad.

A preacher up in New York State gives out, that on a call
at the White House, and when leaving, the President said,
"Out in our country it is customary to invite the minister to
pray when he calls," and then asked him to engage in prayer,
and both fell on their knees, then and there, and asked the
Divine Blessing. We have this preacher's unsustained word
for this very unlikely story. If Lincoln had invited all the
preachers to pray who called on him, there would have been
a continuous prayer-meeting in the White House, and no
time for business.

But even suppose he did pray, and that he believed in a
God, still that don't make a Christian of him, no more than
it makes a Buddhist of him, which sect also believes in God
and prays. There is no evidence whatever that Lincoln be-
lieved in, or even referred to the Christian God—the Jewish
Jehovah. Lincoln's God was simply the Unknown Supreme
Power—the God of Nature.

These Christian-written biographies are amusing. They
half-way admit all I say here, but by the time they apply
their special brand of varnish, they have "Old Abe" polished
up, and transformed into a glorified Christian saint.

Lincoln was often outspoken against the clergy, charging
them with "twisting the words of Christ to suit their own
doctrines," which he said was blasphemy.

At one time, there was a big revival in Springfield, led by
an eminent clergyman, who had set the whole town afire.
Lincoln being a notable absentee, was frequently invited to
attend. Finally, he told them that "he had no confidence in
the minister—that he was incompetent, and that he would not
trust his advice even in an ordinary business transaction, and
he couldn't see how they could take his advice on such an
important matter as the salvation of their souls."

These remarks were spread rapidly and, of course, largely
magnified, and Lincoln became "a marked man." His in-
fidelity had already leaked out, and this confirmed it. In those
days, it was the most shocking of all things to be a septic or
Freethinker, and to criticize the parson was to profane the
Almighty, Himself.

When Lincoln was nominated for the Presidency, his scep-
ticism was brought up against him. Out of twenty-three min-
isters of Springfield, only three were for him, Mr. Newton
Bateman, President of Public Instruction, called on Lincoln
to discuss the dilemma. The charge of "infidelity" was being
rapidly spread all over the country.

"Mr. Bateman," said Mr. Lincoln, "I am not a Christian—
God knows I would be, but I have carefully read the Bible
and do not so understand the book."

"These clergymen know I am for the freedom of the terri-
tories—for freedom everywhere, so far as the constitution
permits, and they know that my opponents are for slavery.
They know all this, yet with the Bible in their hands, they
are going to vote against me. I cannot understand it."

All this is mighty interesting, in view of the fact, that
they are now claiming as a Christian, a man who said, "I
am not a Christian." Mr. Bateman who reports this was a
Christian, and therefore his statement must be true. It is
further interesting, as showing the difference of how clerg-
ymen regard Lincoln, dead, and how they regarded him alive.
Now they try to claim him, and then, they tried to destroy
the heretic. Funny, isn't it?

But happily, the excitement over the impending war,
drowned out the clerical cry of scepticism, and Lincoln was
elected. But had it been a time of peace, Lincoln wouldn't
have stood any more show, than a snow-ball, in a particularly
off mentioned warm place.

Mr. Lincoln openly expressed himself as not believing in
the atonement. He declared it "illogical and unjust and a
premium upon evil doing." Nor did he have any notion of
death-bed repentance, nor in infant damnation nor sanctifica-

tion, nor in miracles, declaring that the Supreme Power demonstrated itself through order and method, and not by violations of nature's laws." Much other of Christian dogma, dear to the Christian heart, he repudiated.

One of the severest criticisms he made was the following in reply to the frequent question asked him, "Why he didn't join church?" He said, "Whenever a church will inscribe over its altar as a qualification for membership the Savior's statement of the substance of the law and gospel—Thou shalt love the Lord, thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbor as thy self, that church will I join with all my heart and soul."

If this means anything at all, it means, that in Lincoln's opinion, there wasn't a church in existence, in which Christians loved God with all their minds and souls, and their neighbor as themselves—as Christians profess to do, and there was no likelihood of there being such a church. Consequently, he was safe in saying he would join such a church. While his words are diplomatic, they are in fact, a severe arraignment of Christian belief and practice, and in face of this stinging rebuke, Christianity today is making itself laughable in its attempts to bed-fellow with Old Abe.

Mr. Herndon, his law partner, who states that Lincoln was an avowed sceptic—a Deist of the Paine class of thinkers—says that Lincoln once told him that all the creed he had, was that of an old man named Glenn, whom he heard speak at an experience meeting—"When I do good," said the old man, "I feel good, and when I do bad, I feel bad," "and that," said Lincoln, "is my religion."

After Lincoln got into the swim of politics, and went to Washington, like a good politician, he became, like St. Paul, "all things to all men," on those matters involving their prejudices.

Lincoln knew men and human nature. He was one of the greatest of diplomats and as sleek a politician as ever lived. He had a great war on his hands, daily growing in dimensions. He had no time to bother with petty religious and other delegations, which constantly besieged him with their whimperings, and fault findings, and conflicting advice.

He apparently agreed with all, and sent them away feeling good, and then went about his business as though they had not been there.

But on one occasion his patience was tested. A delegation of three hundred ministers called upon him, urging him to proclaim the freedom of slaves. They even went so far as to tell him that God had revealed to them, that it was His will that he (Lincoln) make this proclamation.

Lincoln replied, "If it be probable that God would reveal his will to others on a point, so connected with my duty, it might be supposed that he would reveal it to me directly," and so dismissed them in a jiffy, whereupon arose a mighty howl in Israel.

Lincoln had not only the South and the scheming governments of the old world, including the Roman Church, to deal with, but many secret and treacherous antagonisms in the North. He could not afford to make a single enemy in the North. When Quakers, Baptists, Methodists and all the rest waited upon him and told him that their prayers were with him, he thanked them for their prayers, and even asked them to pray for him, or at least they said he asked them. If I had been in his place, I would have done the same. I would have kept the best brand of sacred soothing syrup on hands for all such visitors.

Lincoln confessed to Wendell Phillips and others that he had to use every art of diplomacy in managing the many political and religious discontents and factions in the North, none of which knew the inside state of affairs, but all of which wanted to run the war their way.

That Lincoln did not trust to prayer is evidenced by these words—

"Both read the same Bible and pray to the same God, and each invokes his aid against the other. Neither's prayers have been answered. An all powerful God could stop the war if he wanted to, still the contest proceeds."

"What is to be, is to be, and no prayer of ours can arrest the decree." No one knew better than Lincoln that success depended upon management, money, patriotism and men.

The coddling Lincoln gave all the many Christian delegations that often annoyed him, no doubt, impressed many of them that he had grown to be a regular "Hard-Shell" and accounts for the many stories afloat of his Christian belief. He had to do it. With the responsibility of such a war on his hands, there was no time for any other consideration. The war was paramount and Lincoln needed every man for a friend.

As the war grew, and the burden became heavier, it is noticeable in all of his state papers and addresses he began to give greater recognition to the Supreme Power. In statecraft, however, this is a kind of a habit, handed down to us from the Kings of the earth. It is like our oath, with the "So help me God" attachment. Not one person in a thousand ever thinks about God when taking it. Just as thoughtlessly and indifferently, the Lord is shoved into party platforms and state papers.

Just how much of this was habit and diplomacy with Lincoln, there is no means of knowing. Anyhow, we observe Lincoln speaking of himself as "an humble instrument in the hands of Providence," and using such expressions as these, "If God wills," "If it be the pleasure of Almighty God," "As God gives us to see the right"; thus acknowledging a Supreme Power. But this, remember, is in no way a recognition of the Christian religion. The Deists, Paine and Volney, who had such a powerful influence upon Lincoln's belief, were the very firmest believers in a Personal God.

It is a well known fact that many of Lincoln's addresses and state papers have been garbled, giving God recognition, when Lincoln never mentioned the name of God.

In his famous Gettysburg speech, God was not mentioned. Now, as it is generally given out, it is made to read—"That this nation (under God) shall have a new birth of freedom," etc. It is thus they have doctored the deed.

Likewise, in his Emancipation Proclamation, in the original copy, he forgot all about God. (Chase noticing this, suggested that in such an important proclamation, the Deity should be recognized. "All right," said Lincoln, "write out

1909—1909

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what you think ought to be said," which Chase did, and so the Lord of all the stupendous universe didn't get left. He went in the Proclamation, just as Chase put him in. Lincoln was too good a politician to haggle about the Lord, just at that time.

It is also well known that Lincoln at times, inclined to the belief of Spiritualism, and consulted mediums with members of his cabinet. With all his greatness, he had his superstitions, and was very much a human being.

Summed up, Lincoln was a Deist to the end of his days. He believed in a Personal God. He never belonged to any church or subscribed to any creed. His awful position and responsibility made him feel at times that he was an instrument in the hands of a Divine Providence. In his days of greatest discouragement, when he knew not whom to trust, not even those around him, when mentally fagged, and hardly a shadow of his former self, he may have fallen on his knees in a moment of weakness and prayed, as has been stated of him. But let him speak for himself. His own words will best convey his position, and here they are:

"I have never united with any church, because I found difficulty in giving my consent, without mental reservation, to the long, complicated statements of Christian doctrine, which characterize the articles of belief and the usual confession of faith."

"The Bible is not my book, nor Christianity my profession. I am not a Christian.

"If the Christian hell be true, and that most of mankind go to it, to burn forever and ever, then man should have no other duty, no occupation, or object, but to pray, pray, unceasingly pray, to keep out of it. But there is no hell. If God be a just God, all will be saved or none.

Shortly before he died he said, "My earlier views of the unsoundness of the Christian scheme of salvation, and the human origin of the scriptures, have become clearer and stronger with advancing years, and I see no reason for thinking I shall change them."

From this, I infer that he had lived, in his later years, he would have resurrected the thoughts that Wells threw into the fire, and thus taken his stand beside the greatest and most progressive thinkers of all the ages, and so rounded out his most remarkable career.

The statement of Mrs. Lincoln is as follows: "Mr. Lincoln had no hope and no faith in the usual acceptance of the words."

His son, Robert, Herndon, his law partner, and Hay his secretary and biographer verify the same.

For what I say here, I refer the reader to the "Life of Lincoln" by Nicolay and Hay, his private secretaries, and to other biographers, who record the testimonies of those closest to Lincoln, and who know him best.

In the face of all this, which is well known to all who study Lincoln, how can ministers and Christian writers, even partially claim him as their own.

If he had been a plain man in private life, would they claim him as they do? If he had not been a great historical and ideal character, and martyr, would they make any claims upon him at all? Not a bit of it. Instead of claiming him, they would be damning his memory for his unbelief, and his soul today would be sizzling in hell.

In the language of Lincoln, himself, how can men and women "trust such an important matter as the salvation of their souls" to those who either conceal, misrepresent, or for a return of the days of miracles, and even apprehend

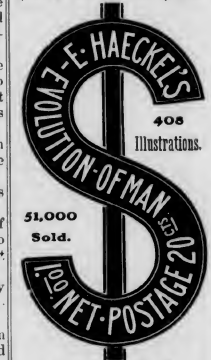
What every honest man wants to know about a great historical character, is the man as he was—beliefs and disbeliefs, virtues, faults and all; instead of what other people who come after him, think that he ought to have been, or as they would like to have him be. The Christian clergy in thus honoring Lincoln as a Christian, make themselves ridiculous in the eyes of the many who know that he wrote that book, and later openly denounced all the chief tenets of the Christian faith. They not only make liars and hypocrites of themselves, but would try to make a liar and hypocrite of Lincoln.

If Christians succeed in making a Christian of a dead man, who was never a Christian when a live man, we may all look for a return of the days of miracles, and even apprehended that the millenium is at hand.

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DR. J. B. WILSON.

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MATERIALISM.

(Continued from page 1)

the millions of worshippers know absolutely nothing.

Materialists know there is no God. There are innumerable god-ideas—from the fetish of the savage to the "Heavenly Father" of Prof. Swing, the "Infinite Personality" of Dr. Abbot, or Schopenhauer's "Cosmic Will"—and countless other god-conceptions, but there is absolutely not a solitary thing or fact in the vast infinite system of nature that corresponds to these vagaries. Our astronomers with their lenses have traversed space or trillions of miles; their photo plates have revealed cosmic bodies beyond number, but none beings and localities as Gods, devils, souls, spirits, a heaven, a hell, or spirit abodes have not been discovered, nor made a solitary impression upon the little sensitive plate—which cannot tell a lie. Where are the Gods, devils, hell and heavens, immortal souls and spirit-worlds?

All god-conceptions are absurd, and when defined, all analytical minds become atheistical—to the gods of others.

Gods, souls and spirits must be living organic beings, or there are none. Inorganic air, clouds, fluids, gases, electricity or dust can never assume the form and possess the attributes and functions of a human or "Divine" being. Without flesh, blood, bones, organs, nervous system and brain—all material objects—we could not even conceive of God, nor recognize our dear ones after death.

But living, organic beings are subject to the inexorable law of nature, that organic life is impossible within interstellar space, life from this planet can never reach our nearest planet or satellite. Less than ten miles above our earth all organic life ceases, and Gods, souls or spirits venturing therein would either be incinerated or congealed into ice.

We know there is no God because there is no need of one. Matter is force—physical and chemical—force is matter. Tyn-Jall said: "Matter is not that empty capacity which theologians have pictured it, but the universal mother who brings forth all things as the fruit of her own womb. Nature is seen to do all things spontaneously, without the meddling of the gods."

We know there is no God because "He" is not here, there nor anywhere. Because the personal pronoun implies personality, this organic structure and animal life, is God an animal? Think of a God creating man and universe on this planet, "his other parts" millions and trillions of miles away, among incandescent, soaring cosmic bodies, so vast and numerous as to be utterly incomprehensible.

We know there is no God because life cannot exist in interstellar space, because nature is eternal and needs no creator; because nature is an infinite entity and monopolizes all space (crowds out all other entities); because it is an infantile conception that a single being, factor or mind could plan, cause, create and control a life, the colossal aggregation of an infinite universe; because our astronomers have taken an inventory of all existing things, but the God, supposed to be everywhere, has not been found.

It cannot possibly be a manifestation of bigotry or an arrogant assumption of superiority, frankly and plainly to affirm that there is no God and that there are no spirits, because of the totality of our knowledge—facts and evidence point directly that way and prove it. A negation is always in order unless the affirmation can be established. But to affirm that there is a God, and that a dual man emerges from a dying man, coming to survive during eternity, when after thousands of years of asseveration, proof has not been forthcoming, this I insist cannot possibly be deduced correctly only as the grossest arrogance.

BIBLE CLASS QUIZ.

The Philological Bible Class Book, "Bible Myths and Their Parallels in Other Religions," by Doane. The Class Reader first reads the lesson for each day; then the Quiz Master begins the Memory Training of the class. The reader silently follows the quiz in the text. The Quiz Master, after receiving a satisfactory answer in substance, reads the answer in the Quiz. A question has been put to three members of the class without a satisfactory reply, the reader without request,

proceeds to read that portion of the text covered by the question. The question is then again put to the class, etc.

Singing: Cosmian Hymn Book. Lesson for March 13, 1910: "Paganism and Christianity." Chapter xxxvi, to page 390.

Q. 1.—Why is that which is called Christianity nothing more than the religion of Paganism?
A.—Because the essentials of Christianity, was essentials of Paganism all over the world, from prehistoric times.

Q. 2.—Is there any essential difference between the so called "Apostles Creed" and the creed of ancient Pagans?
A.—No.

Q. 3.—What fables are told about the origin of the "Apostles Creed"?
A.—Ambrose affirmed that the twelve apostles (as skilled artificers, assembled together, and made a key by their common advice, that is, the creed, by which the darkness of the devil is disclosed.

Q. 4.—The earliest account of this "Apostles' Creed" is given to us by whom, and when?
A.—By Rufinus, an historical compiler of the fourth century.
Q. 5.—When was the following sentence added to the Creed, "He descended into Hell"?
A.—After 500 A. D.

Q. 6.—Did the Pagans have old fables of "The war in Heaven"?
A.—Yes.

Q. 7.—Is there any essential difference between the Pagan fable of "The War in Heaven" and that told by the Christians?
A.—No.

Q. 8.—What was the proper name of Satan when he was in heaven, and how many wings did he have?
A.—His proper name was Samael, and he had six wings.

Q. 9.—About what time was Satan driven out of heaven?
A.—After he led Adam and Eve into sin.

Q. 10.—What was Satan's business when he was in heaven?
A.—He was the chief among the angels of God.

Q. 11.—What business is he in now?
A.—He is prince among the devils.

Q. 12.—Please tell us about the different names or decorations bestowed upon him by the clergy, after his promotion to prince.
A.—"The Old Serpent," "The Unclean Spirit," "Satan," "Leviathan," and "Aa-el."

Q. 13.—What is the name of Hindu's evil spirits, and what of their prince?
A.—The spirits are called Rakshasas, and the name of their prince is Ravana.

Q. 14.—Please give the names of the various people having "The War in Heaven" fable.
A.—The ancient Egyptians, the Persians, the Assyrians, the ancient Mexicans and the natives of the Caroline Island. (N. P. Ocean).

Q. 15.—The Hindu idea of a soul and body was what?
A.—That a man had three principles: the soul, the invisible body, and the material body.

Q. 16.—Please state how the soul appeared after death.
A.—The soul, clothed in the invisible body, went to enjoy paradise for a season, or suffer in hell till its sins were expiated.

Q. 17.—Where was paradise located?
A.—By some it was supposed to be a part of the lower world, others placed it in a one in the air, some on the moon, and others in far-off islands of the Ocean.

Q. 18.—What became of those who could go to neither paradise nor hell?
A.—They wandered in vast forests between the two places, until they were purified from their sins.

Q. 19.—This probation period of the soul is handed down to us by whom and how?
A.—By the Roman Catholic idea of Purgatory.

Q. 20.—History tells us what, concerning man's belief in the existence of the soul after death?
A.—That man was always accustomed to address prayers to the spirits of their ancestors.

Q. 21.—What is said concerning the condition of these heaven and hells in different countries.
A.—They vary, according to the likes and dislikes of each nation.

Q. 22.—What is said of all Teutonic nations in regard to their heaven and hells?
A.—That they held to a fixed heaven and hell, where the valiant were rewarded and the cowards punished.

Let every man judge for himself; benefits as they are prevented, by understanding. People of one idea frequently endeavor to traduce all others, forgetful that their idea when popularized, will prove no better than the people, who substitute a present system for the new.

We hear Christians denounce the Turk, both berate Buddhism, and Socialists denounce all religions as well as prevailing political systems, past or present.

The world is well stocked with printing plants more anxious to publish improved methods than to denounce. Opportunities are open and people are waiting, ready to adopt anything which shows prospect for their improvement; so the proper paper is to advocate the good, common to the various systems, eliminate their evils, and practice the virtues recognized essential to human happiness by all people everywhere.

Two items would seem to be a fitting creed to guide the mind of mankind; Never denounce another for his opinions, and, Never punish an innocent person for his ignorance or evil deeds of others.

One of the oldest systems of mind culture, or religion, that has survived the ravages of time, is Buddhism; men unfamiliar with the Buddhist philosophy strive to belittle it, as they do anything they are incapable of comprehending.

They observe the frailties of mankind and the vagaries of leadership and mistake these for essential features of a system that have bequeathed to us. The essential features of any system must be couched in words, and demonstrated in terms of human conduct. If we misconstrue the words, if results in fallacious conduct, and those who are capable only of interpreting conduct can have no conception of the real worth of the doctrines enunciated, for reading, they do not understand; and to this lack of understanding, must be assigned the evil consequences, hence our duty is to interpret, to enlighten ourselves, so as to be able to free the minds imperiled.

It is no less needful to understand the research work of others as to interpret nature itself.

"Suffering as well as salvation," says the Buddha, "depends upon thine own doings." "It is a religion which knows no superstition, no revelation." "Believe a thing if it agrees with your reason, investigation, and practical knowledge." This also is the doctrine of the Christian Bible; of course our translators have injected spurious words, sentences, and thereby different doctrines, but they are of no authority with careful readers.

The fact that the New Testament is composed of extracts from other systems, is stated, as "wisdom from the east," coming to worship at the cradle of the infant system; Buddhism, Judaism, etc., are these "wise men" spoken of.

Really, Genesis, is the only part which deserves serious consideration, for the other portions of the Old Testament are comments, illustrative, or desultory readings from other literature.

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UNDERSTANDING

Genesis is the foundation of all religious writings. There is no authority in Genesis for the words of God, or our acquired ideas of God. Elohim, signifies the FORCES of NATURE. Adam, is a name of the human mind; while Eve, represents imagination, that sometimes leads the mind into evil thinking, which is "sin"; and imagination becomes the mother of Jehovah, or Reason through which we are enabled to avoid evil thinking and its consequences.

Reason is called by several names, because when a scientific term becomes of common use the popular unculture changes its meaning, which is tedious. Thus Jehovah, Joseph, Joshua, Buddha, Logos and Jesus, as well as other words stand for Reason, in fact Reason is the God of all religious systems; and the state of culture of a people determine the nature of its God, i. e., the character of its Reason.

The ancient authors of Genesis were more capable philosophers and psychologists than their modern interpreters, who seem unable to understand that which is incapable of a wrong application without serious consequences.

If we care to follow the matter we will find that Cain, is selfishness; Abel, is sympathy, and Seth is honesty or business integrity, of whom more is said than he lit out at the earliest opportunity.

Moses of the old, is John the Baptist, of the new; Aaron, of the old, is the Holy Ghost, of the new;

Joshua, of Exodus, is Jesus of the new testament; Abel, of Genesis.

Miriam, who provides for Moses, and Mary, the mother of Jesus, are the same word; both meaning, "their rebellion," the golden rule, if others are wrong, they suffer. I may not force others to do right.

When Miriam rejoices at the downfall of her enemies, she becomes a leper, just as the golden rule becomes hideous as interpreted by Christians.

Moses, and John the Baptist, represent conscience disapproving wrong.

Aaron, and the Holy Ghost, show conscience approving right.

Joshua, and Jesus, represent Reason directing the mental faculties in the journey of life. The ancients observing that, common science as a creature of education was an unsafe guide, placed authority with Joshua (and Jesus), in the manner, method and conduct of its production and preservation.

The wars depicted in the Old Testament are bloodless wars, of war of ideas. The mind is pictured as a territory invaded by an enemy, debasing principles, theories, thoughts and unclean impulses, being represented as a foreigner; men and women, children of the mind, with their unclean flocks and herds.

Some examples represent the natural faculties and impulses being carried away into bondage through evil habits, the return being intercepted by wanderings, doubt, fears of unreal ogres and walled cities that crumble at a trumpet blast; giants who per-

ish by the sling of a pebble. The words nation, church, temple, kingdom, household, and many others are used only to represent the human mind, in its activity, the temple of knowledge, etc. While these words and the names of particular countries, might be historical, they are only used as geographical abstractions to portray mental operations.

When we regard the Bible as "sacred writings," i. e., writings relating to mental operations, it differs nothing in its teachings from Buddhism, as the minds of people are little different in different ages.

Human laws have definite limits, their object being only to protect life and property from needless pain or loss.

Divine laws, laws relating to mental operations, have no force or authority over physical matters or human conduct, as each mind is endowed with reason so each individual may regulate his own conduct to his taste, avoid evil consequences or contend for his inalienable rights, and conquer or submit to the inevitable.

F. S. WEAVER, Vers, So. Dak.

WHAT WILL NOT MEN DO IN THE NAME OF RELIGION?

A Tale of Abduction, Murder and Torture.

The following harrowing tale is reported from Odessa, Russia:

Two years ago, Prince Hiram-anoff, a man of 70, saw a beautiful Russian girl, named Rebecca, Madoff, in the streets of Tiflis, and fell madly in love with her. She was decoyed away by some of his Tartar retainers and taken to one of his beautiful country houses, where he caused her to be surrounded with every luxury and magnificence his wealth could procure.

Instead of pining away and watching at her lattice for the brave knight who would rescue her from duance life, as she undoubtedly would have done in fiction, she became profoundly attached to her captor.

After many months of ineffectual search, her brothers discovered her retreat in the Caucasian Mountains and managed to gain access to her. They asked her to prepare to escape and return home. To their amazement, she refused, declaring: "She was perfectly happy. They implored her to alter her decision. She then informed them that she intended to renounce Christianity and to become a Mohammedan in order that she might be married to her Tartar lover, since marriage between Christians and non-Christians is forbidden in Russia."

The Tartars have been the hereditary enemies of the Armenians for centuries, and the announcement of the girl's resolve aroused her brothers to fury. Their denunciation of her as a traitress to her race and religion did not touch her. She in turn spoke passionate words, and at last one of the young men drew his dagger and plunged it into her breast. They laid the murdered girl on the bed, covered her body with a covert and succeeded in getting away from the house.

A couple of hours later the Prince came to visit her and found her blood-stained corpse. His retainers were assembled at once, and they galloped down the mountain pass in hot pursuit of the assassins. They overtook and captured them after a struggle, in which one of the Tartars was mortally wounded. The two young men were strapped onto horses and brought to the Prince, who received them in the room which had been the scene of their terrible crime. There they were kept for three days and subjected to indescribable tortures till they succumbed. They were buried in a wood near the Prince's house.

The discovery of the crime led to the arrest of Prince Hadjili. Luckily for him, he was tried by an ordinary court, and not by court-martial. Hence he escaped capital punishment, which is unknown to Russian law, and can only be inflicted by military courts.

He was sentenced to a long term of penal servitude in a prison in Central Russia.

Paine's "Age of Reason."

Iagerstown, Md., Feb. 20. Friend Hughes: Sunday night, Oct. 24th last, my uncle, Jacob H. Mayhills, died at his home, Benaville, Md., about six miles south of Iagerstown, of cancer of the bowels, aged 72 years. He was an excellent pattern-maker and general mechanic, at which he had worked many years, in shops at Sparrow's Point, near Baltimore, Md., and Waynesboro, Pa., and he was quite intelligent and well read, having in youth joined the Baptist Church, but soon after, having read Paine's "Age of Reason," he became an outspoken Rationalist, growing more and more radical therein with increasing years, observation and study.

His father (my grandfather), Samuel Mayhills, also of Benaville, Md., who died about 20 years ago, was one of the pioneer Rationalists in this locality, he having about 60 years ago, read and secretly loaded out and circulated Paine's "Age of Reason," to which good work I can trace, directly or indirectly, almost all the converts to Rationalism in this country. So, Rationalists, knowing how effective Paine's "Age of Reason" is, they ought to do all they can to circulate it. It will help to get people prepared to subscribe for the Blade. Truly yours.—D. WEBSTER GROH.

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